

prayer of the penitent one may ascend from the darkest depths of sin to the Father's throne of mercy. He who lives best can pray best; and he who prays best can live best.

That one prevails who is persistent. A mother's unceasing prayer converted Hudson Taylor, the great missionary to China. Many a brother has been converted by the prayers of a devoted sister. Many a heart has been so burdened for another that there was no voice to utter its longings. Better a heart without words than words without a heart.

Fountain of mercy! Father of light and life! Show me what is good, save me from what is wrong, teach me virtue pure, and make my life a continued prayer, the voice of an unbounded faith. May there be in my life and in the life of the church that virtue which prevails against all temptations and leads to life eternal.

#### WOMAN'S WORK FOR CHRIST

VIANNA DETWILER

Jesus first sent out apostles to go from house to house and there erect the home-altar. It was to be primarily a home religion. The "church in the house," found even yet as in some of our missions, was then the only regular place for service. Here woman had opportunity to give heart and hand full power to work in her particular field—the home circle. Christianity grew marvellously then. But the pendulum swings to the opposite side: The larger assemblies called for larger places of worship and as the churches were built, Christianity was wrested from its warm native home to die out amid the cold forms of the church. Never will it regain its life until it is brought back into the home. Who but woman shall bring the church back to the home, who but she shall make the family dwelling again a sanctuary?

One such a home I see now as I look back into the ages. The hours have gone far back into the night and under its heavy shadow, while the babe sleeps, the mother is giving yet a few last touches to the woven "ark of bulrushes" and again a few more, until she suddenly remembers that her little one is no longer safe within the walls of the home, and with an anxious start she spreads the soft lining in that strange cradle. How tenderly she lifts him, draws the coverings about him, and quietly she bends over the parted lips for one—ever repeated kiss! Before the father bears the treasure away to the dark river, they kneel and as he lifts his voice to Israel's God that brave Hebrew mother again assures her heart that the babe will be safely rocked in the arms of Infinite love. The scene continues one of touching interest as we behold with what calmness the trusting mother keeps guard as she places the little sister "afar off to know what would be done to him."

Oh that we might gaze only in silence upon a picture so eloquent in portraying mother love! But the scholarly divine has

already peered on the scene with his over-reaching insight and dares to question whether the babe was placed in the ark at the suggestion of a mother's heart, then boldly answers to the contrary and declares it to be the triumph of faith over nature. On the other hand the unbelieving say 'tis but what any mother would do. 'Tis neither alone. Both are blind to the real beauty of its teaching. Ask the saintly mother, her who leads the child with one hand while the other rests trustingly in the hand of the Divine Parent and the strong tenderness of her voice assures you that it was wholly the promptings of a true mother heart made all a woman by the thrilling touch of God's love. The godly woman, who always is a womanly woman, whatever of culture or refinement she may lack, cannot but devise every means of saving her own, tho it be against a king's mandate and at the peril of her life. Such always sees her babe as "a proper child," she understands and gladly obeys the voice that whispers "take this child away, nurse it for me and I'll give thee thy wages." Hannah belongs to this class and as she lent her boy to the Lord, expecting great things of him, so may the consecrated mother of today foresee the good end of her child who is entirely God's.

True, the life of Moses presents one series of providential interference, but let us be content to believe that the most remarkable thing in those first three months was that God made his mother so entirely a woman. More directly we see God's hand in that morning walk by the river-side as the king's daughter takes the sobbing Hebrew infant to her bosom. Not only to an idolatrous family did God entrust the law giver of the world, but to a princess instead of a prince.

But 'tis back to the sweet yielded spirit of the mother we come to seek an explanation of the marvelous deliverances in the story of Israel. If such lasting influence crowned the dignity of motherhood in one who lived before Jesus breathed that sweet name, and lifted woman to higher realms and greater freedom, what manner of mother may we not look for now? Not her who despairingly sighs for other spheres before she has conquered in her own, but we shall seek till we find her who believes with Frances Willard that "Home is woman's climate, her native air, her vital breath."

Tho the home influence, with rare exception, directs the whole life of the child and is worked into his very character, it is not for his sake alone, that the home should be Christ's throne, with the sceptre of his love ruling there, but too for the sake of all who may come within its sacred walls. Society and the nations, as well as the church cannot be strong until there is a revival at the heart of all religious life, the family circle. That will be a happy, active church where there is a community of happy homes. What then is of first importance as church work, but true home making and only woman can make a home. With whatever else the woman may

be occupied, she must always do what only a woman can do—woman's work for children, woman's work for woman wherever that may take her.

Essay not, then to limit her to the four walls of one home, but let her help to make the world a world of homes. Where the sweetness of home is unknown, where clanker the chains of temptation, drunkenness and the vilest of immorality, bid her go with Christ's gospel of truth, freedom and purity. Far as sin, sorrow, and human suffering extends, her humanity loving heart also reaches.

But my appointed time is almost up, and I have not covered woman's field in working for Christ. I began, however, not from the outside, but from the heart of the subject. So we have the best and each widening circle only loses in warmth and force. Of course I intended to say that the Spirit filled both men and women to speak as utterance is given, that while Christianity did not set her free from her home obligations, it did set her free to serve God in the ministry of a gospel in whose service there is neither male nor female, bond nor free.

#### THE EUCHRIST

B. C. MOOMAW

That the Eucharist is in part, or wholly symbolical, is held by all Protestant denominations. The Roman Catholic church and also the Greek church hold the doctrine of Transubstantiation, or the miraculous change of the bread and wine into the real body and the real blood of Christ, rejecting all figurative or symbolic interpretation of the ordinance. As this view was manifestly contrary to the Lord's own words, (John 6: 52-63,) and to every reasonable principle of exegesis, and as it had been for ages the open door of admittance for the grossest abuses, and the worst spiritual tyranny, the Reformers of course rejected it, and turned directly to the Scriptures for a more rational interpretation of the doctrine. It was not to be expected however that the first effort should result in complete emancipation from ages of terror, hence we find traces of the old heresy, a sort of sublimated transubstantiation in the first dissenting, or Lutheran, Creed. In the language of that confession the bread and wine do not become in themselves the real corporeal body and blood of Christ, but "that body and blood are received *in, with and under* the bread and wine of the sacrament." Or as a theologian of that school, (Von Burger,) explains, since our Lord said, "Take, eat, drink, this is my body, my blood," his body and blood are really and truly present, and are distributed and received. This reception is by the mouth, but at the same time spiritually, because the body and blood of Christ is a spiritual heavenly food, which is not assimilated by the body as earthly food would be. While this was a great improvement upon the Roman Catholic view, it was not destined to become the accepted and final deliverance of the Reformation on that subject. That dignity